

# HOWNIKAN

## PEOPLE OF THE FIRE

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Citizen Band Potawatomi Tribe

February, 1986

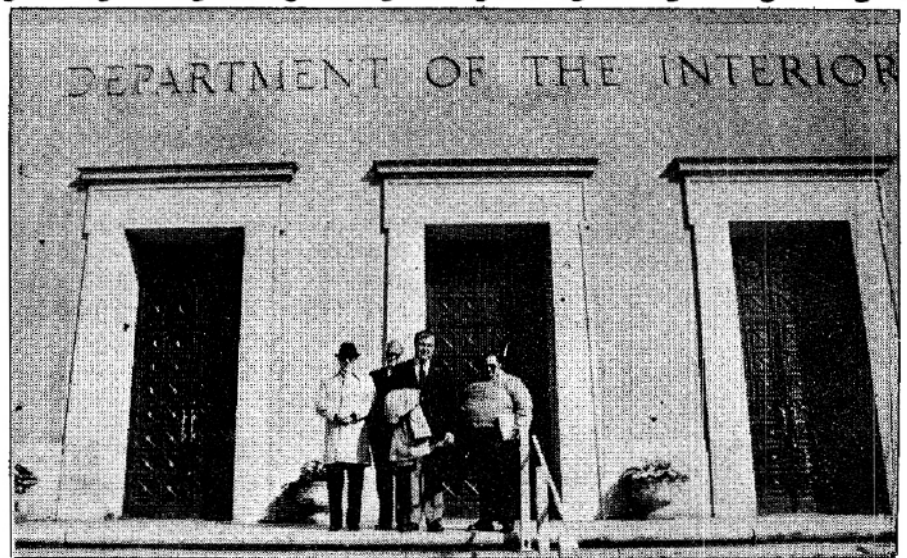
### Committee travels to D.C.

All five members of the Citizen Band Business Committee traveled to Washington D.C. this month to meet with Oklahoma's legislative representatives and the Department of Interior.

Discussion with the government officials focused on the urgency for Interior approval of the tribe's proposed charter, tribal ability to place land in trust, tribal sovereign jurisdiction and tribal ability to license and regulate at the same level as municipalities and states. Tribal officials also met

with representatives of DAC (Development Assistance Consultants), International and the Washington law firm of Cotton, Day and Doyle to discuss economic development projects for the tribe, with an ultimate goal of tribal self-sufficiency within five years.

Business Committee members were also pleasantly surprised when an impromptu meeting with Ms. Betty Heitman of Louisiana, Co-Chair of the National Republican Committee, was arranged for their benefit.



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P.I.P. Princess Ginger Pawpa

### '86 Pow Wow to be best yet

Plans are under way to make the 1986 13th Annual Pottawatomie Intertribal (PIP) Pow Wow the biggest and best ever.

The pow wow, held the weekend of the annual tribal election and general council in Shawnee, Oklahoma, is scheduled to begin Friday, June 27, at 2 p.m. Contest dancing will begin Friday evening with the junior girls competition and continue on through the weekend. There will be a free "feed" for pow wow attendees Saturday evening at 5 p.m., sponsored by the PIP Club.

A limited number of RV hook-ups are available for a small fee, as are spaces for arts and crafts booths.

All Citizen Band Potawatomi are invited to attend this celebration of traditional heritage. Over the years the PIP Pow Wow has evolved into one of the biggest pow wows in the nation. Many tribal members have found the last weekend in June to be the perfect time to hold family reunions and this year the HowNiKan is happy to offer free newspaper space for announcements of this type. For

further information on the pow wow or to reserve display or RV space, contact Kenneth Peltier, tribal secretary and chairman of the PIP Club, at (405) 275-3121 or 275-0756. To run a free announcement of a family gathering send details to the HowNiKan, Route 5, P.O. Box 151, Shawnee, Oklahoma 74801.

The HowNiKan will be running further details of this year's pow wow and General Council meeting in upcoming issues. The following list of motels and hotels in the

(continued page 9)

More than 125 people braved rainstorms, tornadoes and crowded seating conditions to attend the first Citizen Band Potawatomi Houston Regional Council Meeting last month.

The overwhelming turnout for the meeting surprised the five Business Committee and two Grievance Committee representatives who traveled to Houston — as well as the conference and catering staffs of the Hotel Luxford where the meeting was held. Despite cramped conditions and a near food shortage, spirits soared as

the Potawatomi people listened to guest lecturer Dr. David Edmunds address them on their heritage and current Business Committee officials talk about the tribe's future.

The Houston Regional Council represents the largest out-of-state gathering of tribal members held to date. A Potawatomi interest group is already being formed in the area and persons who were unable to attend the Council meeting may contact Pat Sulcer at the tribal complex (405 275-3121) for the names of contact people in the Houston area.

### Houston Council sets record



John Barrett addresses the Houston Council

(see page 9)

# Tribal tracts

## Halsey named golf pro

The Citizen Band Potawatomi Tribe—owners of Pottawatomie County's only public golf course, Fire Lake—is pleased to announce that Jerry V. Halsey has been hired as golf pro and course manager.

Halsey was formerly affiliated with Twin Lakes Golf and Country Club, Westwood Park Golf Course and, most recently, Lakewood Golf Course in Ada. Mr. Halsey is a former University of Oklahoma student and has attended the Professional Golfers' Association of America (PGA) training school.

According to Mr. Halsey, Fire Lake patrons can anticipate the formation of company leagues, a well planned juniors' program, golf lessons for beginners and for improvement of established skills and organization of a women's golf association.

Mr. Halsey brings more than 15 years of experience to his new post at Fire Lake. Fire Lake patrons, community members and persons interested in learning the game of golf are encouraged to stop by Fire Lake, enjoy a free cup of coffee and chat with Mr. Halsey.

Fire Lake Golf Course is located on South Beard Street opposite Mission Hill Hospital. Winter hours are from 8 a.m. until dusk, seven days a week.

## Percap approved for "deceased" tribal members

Two Citizen Band Potawatomi Business Committee members recently led a personal fight on behalf of more than 70 tribal members who were denied their share of the 1978 per capita distribution.

When an accurate, updated tribal roll was ordered in preparation for the 1978 distribution payment some 70-80 people were, apparently, arbitrarily declared "deceased" on the roll and excluded from payment. Recent correspondence from the Bureau of Indian Affairs Superintendent stated that the tribe could either reimburse those persons wrongfully removed from the roll in 1978 or let the money revert to the tribe for programming purposes.

At the February Business Committee meeting, Tribal Vice Chairman Doyle Owens and Secretary-Treasurer Kenneth Peltier introduced Potawatomi Resolution No. 86-218 approving 1978 per capita payments "to all persons wrongfully declared deceased and subsequently denied their fair share of the 1978 per capita distribution." The resolution passed with a unanimous vote.

## Prosthetics Foundation looking for you

Can you guess what two people in Utah, one person in Maine, one person in Pennsylvania and two people in Alabama all have in common? They're all Citizen Band Potawatomi tribal members who received help in the last six months from the Tribal Prosthetics Foundation.

Prosthetics (glasses, dentures, hearing aids, artificial limbs, etc.) monies come from the interest accumulated on money set aside by the tribe from its last settlement in a claim against the United States government for confiscation of tribal lands. Since the June 1985 election more than 150 tribal members have received help with the rising costs of health appliances, including members residing in New Mexico, Montana, Illinois, Florida, Wyoming, Wisconsin, South Dakota, Oregon, Colorado, Tennessee, Missouri, Washington, Arizona, Texas, Nevada, California, Kansas and Oklahoma.

The Prosthetics Foundation provides one of the few services the tribe can offer its out of state members. A Prosthetics Committee meets once a month to review applications for assistance and may authorize up to 75 percent of the total cost for a prosthetic device. Individuals are, however, limited to \$750 a year in Foundation assistance. Services are limited to tribal members only.

To qualify for assistance the Prosthetics Committee will need to know your name, address, date of birth, telephone number and your tribal roll number. They will also need to know if you are a head of household, what kind of health device you need assistance with and why. An itemized billing statement from a doctor or supplier, spelling out the device needed and the cost, must be submitted with your application to be considered for assistance.

All correspondence should be directed to the Prosthetics Committee, Citizen Band Potawatomi Tribe, Route 5 Box 151, Shawnee, Oklahoma 74801.

## Business assistance offered at tribe

Oklahomans for Indian Opportunity (OIO) will bring its technical assistance for Indian and other minority businesses to the Absentee Shawnee and Potawatomi Tribal Offices on Thursday, March 6, 1986.

A representative of the OIO Business Development Center will be at the Absentee Shawnee Tribal

Office, two miles south of Shawnee on State Highway 18 from 8 a.m. to 12 noon, and at the Potawatomi Tribal Office from 1 p.m. to 5 p.m.

OIO offers help in preparing loan packages, designing business and marketing plans, establishing accounting systems, and doing many other things to improve a business's changes for success.

Help is also available to prospective business owners as they evaluate ideas and plans and take the first steps toward going into business.

Anyone needing this assistance but finding it difficult to meet the OIO representative at either of the tribal offices on March 6, can arrange an appointment for a more convenient time and/or location. To do so, call OIO at 405/329-3737 weekdays or the Absentee Shawnee Office at 405/275-4030 or the Potawatomi Tribal Office at 405/275-3121 on March 6.

The March 6 tribal office visits are part of a series which has the OIO representative at the Absentee Shawnee and Potawatomi Tribal Offices on the first Thursday of each month.

## HowNiKan services announced

**Referral Services:** We can put you in touch with the right person, program or department to answer your questions concerning tribal services, genealogy, assistance, etc.

**Resource Center:** We can provide you with the names and addresses of Native American tribes, organizations and publications in your area.

**Historical Information:** Reprints of various historical articles that have appeared in the HowNiKan are available free of charge to teachers, schools and museums.

**Networking:** The HowNiKan will run, free of charge, a "classified ad" for persons seeking information on their families, relatives, roots, etc.

**Government Information:** The Public Information office can provide you with a list of state and or U.S. representatives and senators from your area. We can also provide you with the names of appointees to the various House and Senate committees and sub-committees, as well as provide you with addresses and phone numbers.

**Speakers Bureau:** Arrangements may be made through the HowNiKan office for a representative of the Business Committee or any tribal program to speak to your organization. Transportation and lodging costs are the only charge to tribal members.

**Address & Name Changes:** You can change your mailing name and/or address with the Bureau of Indian Affairs, the HowNiKan and the Tribal Rolls Department by simply dropping a line to the HowNiKan.

**For Further Information Contact:**

Patricia Sulcer  
Citizen Band Potawatomi Tribe  
Route 5, Box 151  
Shawnee, Oklahoma 74801  
(405) 275-3121

## Obituaries

### Smith

Willie Bryant (Bill) Smith, 87, of Pauls Valley, Oklahoma passed away February 10, 1986.

Mr. Smith was born March 27, 1898 on the Frank Smith allotment in Indian Territory (Maud, Oklahoma). He had worked as a farmer and rancher for the past 57 years and was an annual voter in Citizen Band Potawatomi elections.

He is survived by his wife Anna Lea Cameron Smith, of the home; children Elwanda and Jack Lloyd of Pauls Valley, Carmen and Al Rennie of Pauls Valley, Betty Clark of Moore and Frank and Ruth Smith of Pauls Valley; brothers George Smith of Pittsburg, Ca., and Roy T. Smith of Wilburton, Ok.; 10 grandchildren and 21 great-grandchildren.

Interment was at Mt. Olivet Cemetery in Pauls Valley, Ok.

### Wolfe

Funeral services were held for Charles James Wolfe, 50, on Jan. 31 at Chapel of the Congregations, Delano, California.

Interment was at North Kern District Cemetery, Delano, California.

He was the son of the late James Wolfe Sr. and Eva Wolfe. His wife Peggie and daughter live in Pixley, California.

His brothers and sisters are James Oliver Wolfe, Jr., Paul Wolfe, David Wolfe, William Wolfe, Stanley Wolfe, Geraldine Garcia, Kathryn Wolfe, and Bonnie Kay Roberts.

Others surviving him are many nieces and nephews.

*Do not stand at my grave and weep;  
I am not there, I do not sleep.  
I am a thousand winds that blow.  
I am the diamond glints on snow.  
I am the sunlight on ripened grain.  
I am the gentle autumn's rain.  
When you awaken in the morning hush.  
I am the swift uplifting rush  
of quiet birds in circle flights.  
I am the soft stars that shine at night.  
Do not stand at my grave and cry;  
I am not there, I did not die.*



# National News

## Gramm-Rudman takes BIA toll

The Office of Management and Budget (OMB) has directed federal non-defense agencies to reduce 1986 spending by 4.2 percent to comply with the requirements of the Gramm-Rudman Act and the national effort to limit deficit spending.

For the Bureau of Indian Affairs, which received a 1986 appropriation of \$1.002 billion, the reduction will be \$43,314,000 spread out over all programs. These cuts must be made within the balance of the fiscal year which ends September 30, 1986.

Interior Assistant Secretary Ross Swimmer has said he will seek recommendations from BIA officials and Indian leaders about the effects of the cuts and the desirability of seeking reprogramming authority from Congress to avoid special hardships.

## Ancient site uncovered

The *Albuquerque Journal* reported on January 10 that the remains of an Anasazi Indian settlement, more than 700 years old, had been uncovered during the construction work on a major highway in the West Mesa area of the city.

The discovery is of pit houses or underground dwellings. The Anasazi are generally regarded as the ancestors of the present-day Pueblo Indians. Construction of the highway has been stopped temporarily while the discovery is studied by professors from the University of New Mexico and others.

The Hopi Tribe reportedly has requested an opportunity to visit the site and, if appropriate, initiate purification ceremonies. The Hopis are expected to be joined by other tribes.

## Catholic Missal translated

A Catholic priest on the Navajo reservation has translated the Catholic Missal or Mass book into Navajo and has submitted the translation to the Vatican for approval so that Mass can be celebrated in the native language.

Until the Vatican Council in the early 1960's, only Latin was approved for the Catholic Mass. Since then, translations into the major languages of the world have been approved. The Navajo translation, if authorized, will be the first Native American language approved. The translation has already been approved by the United States Bishops Liturgical Committee.

## IHS bans smoking

No more smoking will be allowed in any hospital run by the Indian Health Service (IHS). The ban applies to patients and employees as well as visitors.

## Papago award

The Papago Tribe in southern Arizona has been awarded a \$1.1 million grant to operate and maintain a reservation telephone system.

## Literary journal available now

*Akwekon* is the name of a North American quarterly magazine featuring literature, arts, media, cultural history and resources of interest to Native Americans. Produced and published by the Akwekon Co-op and Akwesasne Notes department of the Mohawk Nation, the quarterly is available at a subscription rate of \$20 annually. For further information contact Akwekon Literary Journal, P.O. Box 223, Hogsburg, N.Y. 13655 or call (518) 358-9531 or 9535.

## Health fair to aid diabetes battle

"Diabetes vs. Indians" will be the theme of a diabetes health fair and all-Indian basketball tournament during April.

Sponsored by the University of Oklahoma's American Indian Institute, the health fair and tournament will be at four different school gymnasiums in Tahlequah April 4 through 6.

The unique health promotion activity was conceived by Audrey Dalene Barnett, an American Indian Institute employee and the current Miss Indian Oklahoma.

Diabetes is one of the major killers of American Indians, with rates two to four times higher than for the rest of the United States population, Barnett said. While it is generally believed that diabetes is an "older persons" illness, the rate of diabetes striking Indian youth is rising, she noted.

"In my travels throughout Oklahoma and other parts of the country, I saw more and more of our people succumbing to this chronic illness," she said. "Our Indian heritage has long told us that we should take care of our spirit, mind and body. It is with this in mind that we will be trying to increase the awareness and importance of early detection during the health fair."

The health fair, which will provide screening for diabetes, will be conducted at specific sites

during the basketball tournament. Both men's and women's teams will play in the tournament, which begins at 6 p.m. Friday, April 4, and concludes Sunday evening, April 6.

People who want additional information can write or call Barnett or "Bitsy" French at the American Indian Institute, 555 Constitution Ave., Norman, OK 73037; telephone 405/325-1711.

## Lumbees — Lost Colony?

A personal in-depth study of the Lumbee Indians and their origins is being made by Bill MacDougall, assistant managing editor of U.S. News and World Report, along with illustrator Charles Brannan, according to *The Carolina Voice*.

The main focus of the study is whether or not the Lumbee Tribe are descendants of the "Lost Colony."

## Native tapes available now

An American Indian owned audio and video recording and production company, proudly announces three new releases on cassette tape.

The traditional and social-contemporary selections on the releases were recorded live at powwows and on reservations. The creative mix of traditional and new compositions by the singing groups and the supplying original language text and translation is the innovation of High Star co-owner, Howard Bad Hand.

*First Annual Taos Blue Lake Powwow 1985*, Red Leaf Takoja, singers are: Howard, Terrie, Pat, Al and Dale Bad Hand, Tom Teegarden, Richard Archuleta, Bill Sunrise and Tony Arkeketa. Margaret Tyon, Alice Martinez, and Donna and Michele Concha.

Songs are all original compositions including: *Honoring Songs*, *Howard and Willie's Songs* and *Jennifer's Lullaby*. (61 minutes).

*Songs of the Warrior 1985*, Red Leaf Takoja, singers are: Willie, Percy, Roy, Pat, Alphonso and Howard Bad Hand, Burgess Yellow Cloud and Leo Chasing in Timber.

A collection of traditional songs of the Rosebud Sioux including: *Flag Song*, *Lakota Victory Song*, *Veteran and Soldier Songs*, and *Warrior Songs*. (6 minutes.)

*Red Leaf Takoja-Live at Ft. Dunesne*, recorded at the Annual Thanksgiving Powwow 1983. Singers are: Howard, Terrie, and Pat Bad Hand, Butch Brown, Tom Teegarden, Richard Archuleta, and Philip and Verlon Gould.

A group of celebration songs including: *Honoring Songs*, *Kay's Song*, *Julie's Song* and *Warrior's Sneak-up*. (64 minutes).

To order any of these tapes, send a \$10 money order, name of the tape desired and your name and address to: High Star Productions, 1616 Glenarm Pl. Suite 1804, Denver, CO 80202 or phone (303) 534-4781 for more information.

All tapes are extra length professional stereo tape with text and translation for each. Distributor inquiries are welcome.

## Denver pow wow

Denver's March Powwow and Rendezvous Market on March 21-23 at the city coliseum is the best of both worlds. An urban setting that draws dancers, singers and tribal people from across the nation and Mexico and Canada. They bring a myriad of traditions in dress, music, dance steps and languages, as well as professions and occupations.

The market attracts talented artists and craftspeople from New York and Florida, to California and Washington, assembling a vast collection of raw materials and the finest hand crafted and creative objects from fashions and fine art to lamps and toys.

Admission is \$2 per day (under 6 and over 60 FREE). Funded in part by the Denver Commission on Cultural Affairs, an agency of the city and county of Denver, and the National Endowment for the Arts, a federal agency.

## HOWNIKAN PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of the *HowNiKan* is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for the dissemination of information.

The *HowNiKan* is mailed free to all enrolled Citizen Band tribal members, with subscriptions available to non-members at the rate of \$6 annually.

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All editorials and letters become the property of the *HowNiKan*. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the *HowNiKan* editor and the Citizen Band Potawatomi Business Committee.

Change of address or address corrections should be mailed to Rt. 5, Box 151, Shawnee, Oklahoma 74801.

### Citizen Band Potawatomi Business Committee

Chairman — John "Rocky" Barrett  
Vice Chairman — Doyle Owens  
Secretary/Treasurer — Kenneth Peltier  
Committeeman — Dr. Francis Levier  
Committeeman — Bob F. Davis

**HowNiKan Editor**  
Patricia Sulcer

# For the record . . .

## Business Committee - Jan. 26, 1986

Present: Chairman John Barrett, Vice Chairman Doyle Owens, Secretary/Treas. Kenneth Peltier, Committeeman Bob Davis, Committeeman Francis Levier, Pat Sulcer, C.B. Hitt.

Chairman John Barrett called the meeting to order at 9:10 a.m.

Doyle Owens moved to amend the agenda to hear presentations from visitors first. Kenneth Peltier seconded; passed 5-0.

The Business Committee listened to a presentation on economic development strategies given by Silverio Garcia. Mr. Garcia has previously done public relations slide shows, brochures and catalogues for the State Dept. of Economic Development.

Dr. Francis Levier moved to send Frank Wano a letter of appreciation for his service on the Tribal Prosthetic Devices Committee. Kenneth Peltier seconded the motion; passed 4-0 with Bob Davis (Business Committee representative to the Prosthetics Committee) abstaining.

Doyle Owens nominated Clarice Melot Bryant and Earl Lawson to the Prosthetics Committee. Francis Levier seconded; motion passed 4-0; Bob Davis abstaining.

Chairman Barrett read the minutes of the Jan. 5, 1986 Business Committee meeting. Doyle Owens moved to approve the minutes as read; Bob Davis seconded. Motion passed 5-0.

Bob Davis moved to approve \$700 for the Tribal Princess travel fund. Doyle Owens seconded; passed 5-0.

Bob Davis moved to allocate \$500 to the Potawatomi Softball Team, who placed fourth in the state last year. Doyle Owens seconded the motion; passed 5-0.

Francis Levier moved to utilize possible CDBG grant funding for the construction of the Hardesty Road commercial development strip. Doyle Owens seconded the motion; passed 5-0.

Francis Levier moved to put Doyle Owens in charge of contacting Election Committee nominees for the 1986 election. Bob Davis seconded; motion passed 4-0, with Doyle Owens abstaining.

HIP applicants submitted for approval were tabled until a complete survey of tribal members needs could be completed.

Discussion was held on a request from a tribal member for assistance with her meat pie business. Consensus was that the business did not meet licensing and health department standards and the tribe could not assist a personal business venture due to possible liability.

The Committee received a draft of the Citizen Band Potawatomi Copyright Act of 1986 for review. The Act was approved as written and assigned Ordinance number 86-1-26.

Chairman Barrett requested that a letter be sent to CFR Court Judge Philip Lujan, requesting his judicial review of the Potawatomi Tribal Codes and Ordinances.

A trip to Washington D.C. in February to meet with Ross Swimmer, Director of the Bureau of Indian Affairs, Oklahoma Congressional Representatives and Interior officials was unanimously approved by the Business Committee.

Discussion was held on a symposium on tribal sovereignty to be held in Oklahoma City in February. All members of the Business Committee will be attending the one day conference sponsored by Oklahoma City University.

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Chairman Barrett requested that copies of all Potawatomi codes, ordinances and resolutions be made for the Citizen Band Potawatomi Tribal Court, tribal attorney and special tribal attorney.

Bob Davis moved to adjourn at 1:05 p.m. Francis Levier seconded; motion passed unanimously.

## Business Committee - Feb. 18, 1986

Present: Chairman John Barrett, Vice Chairman Doyle Owens, Secretary-Treasurer Kenneth Peltier, Committeeman Bob Davis, Committeeman Francis Levier, Assistant Administrator Pat Sulcer.

Chairman John Barrett called the meeting to order at 6:10 p.m.

Minutes of the Jan. 26, 1986 Business Committee meeting were read. Francis Levier moved to approve the minutes with minor corrections; Doyle Owens seconded. Motion passed 5-0.

Dr. Francis Levier announced that the firm of Arthur Anderson had placed a bid at \$31,000 to handle the tribe's federally mandated audit for next year. Business Committee consensus was to offer the firm a counter-proposal of \$26,000 - the fee normally paid by the tribe.

Discussion was held on purchasing a mowing machine for Fire Lake Golf Course. Doyle Owens submitted bids received of \$9,002 and \$8,373 for a three-wheeler and four-wheeler respectively. Owens reported that to fix the mowing machine currently owned by the tribe would cost \$5,000. Business Committee consensus was to contact other wholesalers for a G.S.A. rated price.

Doyle Owens announced that he had contacted Earl Lawson to serve on the Health Aids Foundation Committee and Mr. Lawson was willing to do so.

Doyle Owens requested that someone other than him be in charge of contacting possible appointees to the 1986 Election Committee, as he felt it was a conflict of interest for him, as an incumbent, to do so.

A letter was read from the BIA explaining that 70-80 people had mistakenly been declared deceased by the Bureau and, subsequently, had not received their 1978 per capita payment. Doyle Owens moved to approve Pot. Resolution No. 86-218, approving 1978 per capita payments "to all persons wrongfully declared dead and subsequently denied their fair share of the 1978 per capita distribution." Kenneth Peltier seconded the motion; passed 5-0.

A five minute recess was called at 6:55 p.m.

Meeting reconvened at 7 p.m.

A page by page review of the proposed 1986 Election Ordinance drafted by the Tribal Attorney was conducted. Francis Levier moved to approve the revised ordinance with changes, subject to approval of the tribal attorney. Bob Davis seconded; motion passed 5-0.

Doyle Owens moved to appropriate \$73,000 to General Account from the Tax Commission, leaving a balance of \$52,000. Bob Davis seconded; motion passed 5-0.

Francis Levier noted for the record that a check for \$51,000 from EMCI for last month's tribal share of the bingo profits.

Francis Levier moved to adjourn at 11:05 p.m. Bob Davis seconded; motion passed unanimously.

# BIA budget highlights

The President's 1987 budget request of \$923.7 million in appropriations for the Bureau of Indian Affairs (BIA) puts new emphasis on the concepts of Indian self-determination and tribal self-government through the introduction of a new line item category for tribal/agency operations, putting almost one-third of the total BIA budget under more direct control to the tribes.

The 1987 request also proposes the transfer of the \$22 million Johnson-O'Malley education program to the Department of Education (DOE) and the move of \$11.5 million in Title IV education programs from DOE to the BIA. Special legislation to effect this

change will be needed. The rational is to have all programs affecting Indian students attending public schools administered in the Department of Education and to move Indian education programs affecting federal or tribal schools to the BIA.

Interior Assistant Secretary Ross Swimmer, who assumed direction of the Bureau of Indian Affairs in December, 1985, said he "was pleased that the 1978 budget request reflected the growing role of tribal governments in the operation of reservation programs." He added, "Even though the President's budget has been designed to comply with the deficit reduction requirements of the

Gramm-Rudman act — with no further reductions anticipated — there is still an increase of \$8.5 million provided for the operation of Indian programs." The 1986 total for BIA program operation is \$853.6 million; the 1987 request is for \$862.1 million.

The Assistant Secretary said he intended to send all tribal chairmen a detailed explanation of the budget request, with further information about opportunities for consolidated grants, contracts and cooperative agreements under the new tribal/agency operations funding category.

The \$295 million requested for tribal/agency operations included funding for local service programs

planned and operated at the reservation or agency level and some other programs offering direct services to tribes and individuals. The consolidated funding of these operations will allow tribes more flexibility in making local decisions concerning fund usage to meet current needs and will reduce federal restrictions.

Programs receiving 1987 increases include self-determination services, \$4.2 million; social services, \$1.2 million; business enterprise development, \$1.2 million; real estate and financial trust services, \$4.6 million; management and administration, \$1 million; and a new consolidated training program, \$1.4 million.



# In your opinion

## Tribes more than "racial affiliations"

**Editor's Note:** A copy of the following letter was forwarded to the HowNiKan for publication. The letter, sent to Oklahoma Attorney General Mike Turpin, is in response to the "Letter from the Chairman" in last month's HowNiKan. We wish more of our tribal members would take an active role of this type in addressing issues of importance to the tribe's survival!

Mr. Mike Turpin  
Attorney General, State of  
Oklahoma  
Room 112 State Capitol Building  
Oklahoma City, Oklahoma 73105

Dear Sir:

I write to express my opinion regarding an issue under your jurisdiction in which I have an interest. Though my current address is not in Oklahoma, I am an Oklahoman and will always be. My Great-great-grandfather came to Oklahoma in 1871. He gave his life serving the people of the new Oklahoma Territory when he was killed on December 25, 1891 while serving as a deputy of Frank M. Gault. Pete Anderson was a Citizen Band Potawatomi Indian. I was born in Oklahoma, attended Star-Spencer High School and graduated from Oklahoma State University in 1977. I too am a member of the Citizen Band Potawatomi Indians of Oklahoma.

The issue which concerns me is the State of Oklahoma's possible attempt to impose taxes on the tribal operations of my tribe. I believe that this is in direct violation of the Oklahoma Constitution which guarantees the sovereign nature of Oklahoma Indian tribes. You have inferred that tribes are not sovereign governments but, merely, racial affiliations. However, throughout the years, the United States government has entered into many treaties with the Potawatomi government, not with a racial affiliation. The Citizen Band Potawatomi tribe must be assured of this sovereignty. We rely upon the guarantees of the Oklahoma Constitution for this.

As a student of accounting I learned and understand the basic goal of meeting and financing societal goals through taxation. My heritage tells me that the needs of the many outweigh the needs of the one. However, the effort to possibly tax the small revenues that the tribes are generating is not, in my opinion, the solution to the financial problems that the State of Oklahoma now faces. There are numerous different approaches to the solution of Oklahoma's financial problems. Disregarding the Oklahoma Constitution and

many Federal Court precedents which have upheld and established the sovereignty of the tribe is not the answer.

Sincerely,

T. Craig Anderson  
Irving, Texas

## Education imperative

Dear Editor:

I purchased the book *The Potawatomis, Keepers of the Fire* by Dr. David Edmunds last December, 1985. When my son, Lonnie Dunkin, and I received an invitation to attend a Regional Council Meeting in Houston and Dr. Edmunds would be the speaker, we said "Who is Dr. Edmunds?" I said, "Why, he is the author of the book I'm reading and enjoying much." We're looking forward to the meeting. My sister's son, Johnny M. Boyd, has also moved to Houston and is going with us. He's on the rolls. We are descendants of Lee Melott.

My father, Lee, attended Sacred Heart Mission, south of Shawnee and later was sent to Lawrence, Kansas, to the Haskell School there.

My daddy's cousin, Jerome Melott, was also sent to the Haskell school. My dad, being only 12 or so years old said he felt very alone if it had not been for Jerome. I later wanted to attend Chilocco Indian School, but Daddy said no, it was too lonesome without me and my sister.

But, because of my daddy going to Haskell, he obtained an engineer's license. Sacred Heart Mission was at that period in time his first and only schooling for which I'm thankful.

We need schools for our Indians I think. I agree with Gladys Small whose letter I read about the Nativity Scene being attacked by certain groups. We don't need these who are against Christianity.

The allotment of lands to my daddy and his brothers named: Lewis, Thomas, Edward, Benjamin and a sister Teresa, was the present town of Wanette and area south and west.

I'm very thankful for the education some of our Potawatomis have and are receiving.

Violet M. Page  
Tomball, Texas 77375

## Searching for tribal designs & art

Dear Editor:

Because I have enjoyed the HowNiKan for some years now, I feel more and more a connection with my Potawatomi heritage. As a result of this, my artwork in ceramics and painting is growing towards American Indian design.

Although I am attracted to and interested in all tribes and nations, I would like to do more work with Potawatomi design. I have found few books with this information. If you or anyone else can help me obtain pictures of any kind on our Potawatomi dress, ceramic/pottery, basket, jewelry, blanket, etc. designwork, I would be terribly grateful. I have just ordered Dr. Edmund's book on the Potawatomis and hope it will enlighten me, but I feel a need to reach out for more input.

My Indian spirit seems to be coming to the fore these days and I am happy to have the HowNiKan fulfill a part of that space. It's a wonderful paper.

Thank you in advance for any help you can offer.

Sincerely,

Jennifer J. Porter  
5033 Vannoy Ave.  
Castro Valley, CA 94546

P.S. I live in the San Francisco Bay Area, and would welcome contact with any other Potawatomis in this area!...or from afar for that matter!

## Network

**Editor's Note:** Deborah Nickou of 6219 Ridge Glade, San Antonio, Texas 78250, has contacted the HowNiKan Network and is interested in corresponding with anyone who has genealogical information on James Brigham Mueller, his sister Margaret Ellen Mueller (who married Theodore Santa Bourassa), his wife Mary Stevens or his parents Eliza and Alex Mueller. Can any of our HowNiKan readers help her out?

## Thanks!

To: How-Ni-Kan

My father and I wish to donate \$20 to How-Ni-Kan publications. We are Potawatomi Indians, but would like to donate this so that others can receive the paper. We like very much the Potawatomi Dictionary Section of the paper.

Thanks,  
Everett Geo. Bostic  
Robert H. Bostic  
Long Beach, MS 39560

## Attorney feels genocide in progress

PROVO — The federal government has been trying for the past 200 years to dismantle the culture of the American Indian and in effect is committing ideological genocide, said Steven Moore, attorney for the Native American Rights Fund.

Moore spoke at Brigham Young University's student-sponsored Human Rights Week.

Many attitudes held by officials in the federal government are carry-overs of those developed during the past 500 years in which Indians were thought to have no civilization or culture, Moore said.

"I think that some of the ideas and attitudes of 500 years ago that were developed by the Spanish explorers and monks continue to influence federal Indian policy today," Moore said.

The policy of assimilating American Indians into mainstream society is a mistake, Moore said, and much of the problem comes from the idea — still persistent today — that all Indians must become Christians.

"It all started when the Spanish forced the Indians to accept the king of Spain as their leader and allow the gospel to be preached among them. If they refused this, they were then killed.

"And by doing this, war on these people was made theologically proper and advocated," Moore said.

As Indians were moved to reservations after the end of the Indian wars, most Indians were forbidden by federal law to practice their religions, dances and other cultural events important to them.

"Many of the Indian children were sent to boarding schools that were usually always off the reservation. And I know of many stories related to me personally of people who were tied to chairs and whipped for having gone to religious ceremonies or for speaking their own language," Moors said.

"There are many similarities here that resemble what happened to the Jews when they became a persecuted people. They took their practices underground and hid out in order to practice what they believe, but they held onto the traditions in ways that others couldn't recognize."

In recent year many Indian rights groups and tribal organizations have tried to regain rights, leading to unfair perceptions, he said.

"There is an attitude today that stereotypes them as militant Indians out to reclaim the entire Western hemisphere," Moore said.

One goal Moore's group hopes to accomplish is reburial of Indian skeletons that have been placed in universities and museums for study.

"We estimate that there are more than one-half million Indian bodies stored in museums today. We feel that those bones should be in the ground for cultural and religious reasons.

"Many of the Indians feel it is a desecration of their beliefs for their ancestors to be treated in this manner," Moore said.

# 1986 Election Ordinance

## 1986 ELECTION ORDINANCE OF

### THE CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA

BE IT ENACTED BY THE CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA:

#### ARTICLE I. CITATION AND PURPOSE

##### S1-101: Citation

This enactment may be cited as the 1986 Election Ordinance of the Citizen Band Potawatomi Indian Tribe of Oklahoma.

##### S1-102: Purpose

The purpose of this ordinance is to repeal the Citizen Band Potawatomi Indian Tribe of Oklahoma Election Ordinance of 1983 and to establish the rules and procedures for conducting elections authorized in Art. 12, S1 of the Tribal Constitution.

#### ARTICLE II. WORDS AND PHRASES

##### S2-101: Definitions

The following definitions shall control the meanings of the following terms:

- "Tribal Court" shall mean the Potawatomi Tribal Court sitting at the Potawatomi Tribal Complex in Shawnee, Oklahoma.
- "General Council Resolution" shall mean the official document, and its adoption, by which the General Council acts on behalf of its membership under the authority reserved to it by the Tribal Constitution.
- "Tribe" and all derivatives thereof (e.g. "tribal") shall mean the Citizen Band Potawatomi Indian Tribe of Oklahoma.

##### S2-102: Time Periods

Unless otherwise provided herein, all of the time periods established herein for filing, challenges, contests, or appeals are jurisdictional and cannot be waived.

#### ARTICLE III. ELECTION COMMITTEE

##### S3-101: Creation

An Election Committee is hereby established having the duties and powers as hereinafter set forth. The Election Committee shall conduct all elections and referendum votes in accordance with the Tribal Constitution, Tribal By-laws, and with this ordinance.

##### S3-102: Composition

The Election Committee shall consist of five persons: a Chairman, Vice-Chairman, Secretary, Assistant Secretary, and a Marshall.

##### S3-103: Appointment

The Business Committee shall appoint the members of the Election Committee:

- Not later than 90 days prior to an election.
- By resolution in substantially as set forth in Appendix Form 1.
- If a vacancy occurs on the Election Committee, the Business Committee shall fill the vacancy within five (5) days.

##### S3-104: Oath

Prior to entering into the duties of office, each Election Committee member shall take the following oath of office to be administered by a member of the Business Committee or a Tribal Court Judge:

I, \_\_\_\_\_, do hereby solemnly swear, or affirm, that I will support, protect, and defend the Constitution and laws of the Citizen Band Potawatomi Indian Tribe of Oklahoma, and will cause the elections of the Citizen Band Potawatomi Indian Tribe of Oklahoma to be conducted fairly, impartially, and in accordance with the laws of the Citizen Band Potawatomi Indian Tribe of Oklahoma, so help me God.

##### S3-105: Officer Selection

The Business Committee shall select from among the Election Committee members, a Chairman, a Vice-Chairman, Secretary, Assistant Secretary, and a Marshall shall be selected by the Election Committee, who shall certify in writing to the Business Committee the names of the persons so selected.

##### S3-106: Sub-Appointments

The Election Committee may appoint such observers, clerks, counters marshalls, and alternates, as necessary to conduct the election and shall certify such appointments in writing to the Business Committee.

##### S3-107: Filing Certifications

Copies of all certified appointments and sub-appointments shall be filed in the Tribal Secretary's office and be open for public inspection.

##### S3-108: Eligibility

No person may be appointed to the Election Committee unless eligible and qualified.

- A person is eligible if:
  - A member of the Tribe,
  - 21 years of age or older.
- A person is not qualified for appointment if:
  - Under any court-ordered guardianship due to mental incapacity,
  - The natural or adopted brother, sister, parent, child, or spouse to a current candidate,
  - A current candidate for election to any tribal office to be decided by that election,
  - Ever convicted of a felony,
  - Ever convicted of a non-felonious crime involving the election laws of the Tribe, or
  - Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the Tribe.

##### S3-109: Term

Each Election Committee member shall serve from appointment until the election results for all election offices have been certified.

##### S3-110: Compensation

Members of the Election Committee are to receive only such compensation, traveling expenses, or stipend, as may be authorized by the Business Committee.

##### S3-111: Records

The Election Committee shall maintain complete and accurate minutes of meetings and retain all documents pertaining to an election. These records shall be filed in the Tribal Secretary's office within 48 hours after each meeting and shall be open for public inspection during normal office hours at the Potawatomi Tribal Complex.

##### S3-112: Duties

Each Election Committee member has the duty to become thoroughly familiar with this ordinance and the Tribal Constitution and By-Laws, to see that these laws are rigorously followed, and to immediately document and report any violations to the

marshall or other law enforcement personnel. In addition:

a. Chairman: The Chairman shall be the presiding member and responsible for the over-all activities of the Election Committee, including safe-keeping of the ballots and ballot box(s).

b. Vice-Chairman: The Vice-Chairman shall assist the Chairman, preside in his absence and assist in the conduct of the election.

c. Secretary: The Secretary shall record and maintain accurate minutes of meetings and records pertaining to an election. The Secretary shall verify the authenticity of these records and be responsible for providing all Election Committee certifications except where otherwise provided herein. All records shall be filed with the Secretary-Treasurer of the Tribe within 48 hours after each meeting.

d. Assistant Secretary: The Assistant Secretary shall assist the Secretary and serve in the Secretary's absence, and assist in the conduct of the elections.

e. Clerks: The Clerks shall assist in the conduct of the elections, and shall check off the voters on the list of qualified voters. Each clerk shall keep a separate record of the members voting which shall be cross-checked frequently by the Chairman or his designate, to insure accuracy.

f. Marshall: The Marshall shall maintain order at the polls, and enforce the election laws. The Marshall shall have these powers from the time the polls open until the declaration of all election results are final.

##### S3-113: Procedure

The Election Committee acts only by majority vote of a quorum at a properly called and noticed meeting.

a. Quorum: A quorum of the Election Committee shall consist of any three members.

b. Meeting: Meetings may be called at any time by the Chairman, or by request of a majority of the Election Committee. In the event The Chairman fails to call a meeting as requested, the other members of the Election Committee who request a meeting may convene one upon prior registered mail notification to all members of the Election Committee. The Secretary-Treasurer of the tribe shall receive prior notice of all meetings.

c. Where: All meetings shall be at the tribal office unless notice of the place and time of the meeting is conspicuously posted in the tribal office at least 48 hours prior to the meeting.

##### S3-114: Rules

The Election Committee shall have the authority to prescribe such rules, not inconsistent with this Ordinance, as may be necessary and proper for the conduct of tribal elections. Such rules shall become effective upon filing in the Tribal Secretary's office. Copies should also be posted in prominent places in the tribal offices and such other places as the Election Committee may deem advisable. A copy of the rules should be promptly delivered to the tribal newsletter for publication.

#### ARTICLE IV. GENERAL ADMINISTRATION

##### S4-101: Election Days

All tribal elections and referendum votes, unless otherwise specifically provided by law, shall be held on a Saturday. Regular elections of members of the Business Committee and Grievance Committee shall be held on the last Saturday in June of each election year. All other required tribal elections or referendum votes shall be held upon call of the Business Committee or the Election Committee as provided by the Tribal Constitution and By-Laws.

##### S4-102: Forms

The forms contained in the Appendix of Forms are sufficient under this ordinance and are intended to indicate the simplicity and brevity of statement which this ordinance contemplates. Except as provided herein, all forms needed for tribal elections and referendum votes shall be prescribed and provided by the Election Committee. The Tribe shall be responsible for the cost of producing all forms.

##### S4-103: Instructions to Voters

Instructions to voters describing the manner of casting one's vote shall be posted at the polling place and issued upon request to all eligible voters with a ballot.

##### S4-104: Public Information

The Election Committee shall widely disseminate to the tribe information about the dates and times of election, locations of polling places and other election-related data. The Election Committee is authorized to publish in the tribal newsletter and in other newsprint media names of candidates, election dates, polling places, election results, and other information as necessary to discharge its duties.

##### S4-105: Polling Place

One polling place shall be designated for each election on the tribal grounds.

##### S4-106: Ballot box

Locked ballot boxes shall be provided for the polling place. Each ballot box shall be constructed of substantial material and shall be equipped with a lock so that the keys of one lock will not unlock others. Each box shall be equipped with a slot or opening in the top through which a ballot may be inserted, but so the box must be unlocked before the ballots can be removed.

##### S4-107: Access to Ballots

The Election Committee Chairman and Secretary shall retain ballot box keys in their custody until all election results are finally certified. Only those authorized by this ordinance shall have access to the ballot boxes at specific times designated by the Election Committee.

##### S4-108: Voting Booths

At least two voting booths shall be provided at the polling place. The booths shall be constructed with a counter shelf so that:

- No more than one person is in the booth, and
- voters can mark their ballots in secrecy.

##### S4-109: Poll Watchers

Each candidate may designate in writing one person, not a candidate, to watch the activities at the polls. Such designation must be presented to Election Committee Officials one week prior to the election. Poll Watchers may not interfere in any way with the conduct of the election, but may observe only. Any poll watcher interfering with the election or attempting to electioneer in any way may be ejected from the poll area by a marshall or law enforcement officer.

##### S4-110: Electioneering and Loitering

No person shall be allowed to electioneer inside or within 100 feet of the polling place where and when the election is in progress. Neither will any loitering be permitted in the polling places during voting hours. Election officials at the polling place have the duty to obtain such assistance as may be required to maintain order about the building during the progress of the election.

##### S4-111: Voter Conduct

No intoxicated person will be permitted in the polling place. No person will be permitted to conduct himself in such a manner which may interfere with the election progress. No person shall engage in any activity which serves as a detriment to the election progress or which inhibits the rights of another to vote.



**ARTICLE V.  
Chapter One — Eligible Voters**

**S5-101: Eligibility**

Every tribal member 18 years of age or older shall be eligible and entitled to vote in all tribal elections.

**S5-102: Voter Lists**

The tribal Secretary shall have the duty to compile from the tribal membership rolls a voter list of all persons who will be eligible voters on the date scheduled for the election and shall certify the voter list and:

- a. Present a certified copy to the Election Committee no later than sixty (60) days prior to the election (if possible),
- b. Maintain one certified copy in the tribal office for public inspection during regular business hours no later than sixty (60) days prior to the election.
- c. Maintain at least one certified copy at each polling place on election day to check the eligibility of those presenting themselves to vote.

**Chapter Two — Challenges****S5-201: Who May Challenge**

Any person may challenge the eligibility of anyone whose name appears on the voter list, or may apply to have his name added to the voter list.

**S5-202: How to Challenge**

A voter list challenge is initiated by filing a written petition with the Election Committee. No special form of petition shall be required although the petition shall:

- a. Clearly indicate the substance of the challenge,
- b. Specify the name or names challenged,
- c. Set forth the relief requested,
  1. To add a name, or
  2. To delete a name, and
- d. Include supporting evidence.

**S5-203: Time for Challenge**

A challenge must be initiated no later than ten (10) days after the Tribal Secretary deposits the certified voter list in the tribal office.

**S5-204: Decision**

The Election Committee should render a decision on a challenge within ten (10) days of filing. Failure to timely act will be considered a denial of the challenge.

**S5-205: Appeal**

Any party aggrieved by the action or inaction of the Election Committee may thereafter appeal to Tribal Court.

**S5-206: Appeal time**

An appeal must be filed within two (2) days of the de facto or de jure decision by the Election Committee.

**S5-207: Appeal Parties**

The individual members of the Election Committee shall not be named as defendants in an appeal. The tribal attorney shall represent the Election Committee and/or Business Committee and the court shall expedite such cases so as to reach a final decision prior to election day. No election shall be postponed because of a pending voter list challenge.

**ARTICLE VI.  
CANDIDATES  
Chapter One — Filing for Office**

**S6-101: Eligibility to File**

In order to file for any office, a candidate must be eligible and qualified:

- a. A person is eligible if:
  1. Twenty-one (21) years of age or older,
  2. A member of the Tribe, and
  3. Physically residing within Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland and Okfuskee counties of Oklahoma.
- b. A person is not qualified if:
  1. Ever convicted of a felony,
  2. Ever found civilly or criminally liable for a breach of fiduciary duty to the Tribe, or
  3. Ever impeached or recalled by the Tribe.

**S6-102: Ballot Eligibility**

To be eligible to seek election and be placed on the ballot, a person must timely file for that office.

**S6-103: Filing Candidate**

To be a filing candidate, one must:

- a. Be eligible to file,
- b. Timely file a declaration of candidacy with:
  1. The Tribal Secretary-Treasurer, and
  2. The Election Committee, and
- c. Timely pay a filing fee of one-hundred and fifty dollars (\$150.00) upon filing by cashier's check, which is refundable if the candidate is declared ineligible or withdraws.

**S6-104: Filing Period**

A candidate must file during regular business hours 8 a.m. to 5 p.m. no earlier than ninety (90) and no later than sixty (60) days prior to the date of the election.

**S6-105: Form of Declaration**

Although no particular form is required, the declaration of candidacy must be by affidavit and contain sufficient information for the Election Committee to determine that the candidate is eligible to file, is seeking a particular office, and has complied with this ordinance. The declaration should be substantially as shown in Appendix Form 2.

**S6-106: Nicknames**

Each candidate may specify one (1) nickname to be placed on the ballot alongside the candidate's true name. No nicknames may be used if identical or substantially similar to the name or nickname of another candidate. Should a dispute over the use of a name arise, the Election Committee's decision shall be final and unappealable. To specify a nickname, a candidate must affirm in the declaration of candidacy that:

- a. The candidate is known by the nickname, and
- b. The nickname is not being used for any other purpose than to accurately identify the candidate.

**S6-107: Acceptance**

The Election Committee shall accept any filing by a person which, on its face, appears valid, that is, shows the candidate filing is eligible, qualified and has timely filed, and tendered the filing fee. Acceptance shall entitle the candidate to have his name appear on the ballot unless the candidate withdraws as hereinafter set forth or unless a contest to his candidacy is sustained in the manner hereinafter described.

**S6-108: Certification of State**

As soon as practicable after the filing period closes, the Election Committee shall file a written certification of the slate of candidates for the election with the Tribal Secretary.

The certification shall also indicate all filings not accepted and the reasons for non-acceptance.

**S6-109: Use of Tribal Newspaper**

After filing closes, the tribal newspaper will provide an equal amount of free space in the next edition for all candidates appearing on the certified slate. The purpose of allowing the free space is to allow the candidates to identify themselves to the voters. All other space in the tribal newspaper shall be available to candidates on a

fee basis established by the Business Committee to reflect publication and distribution cost only.

HowNikan Editor shall have final approval on contents of free and paid advertisements and shall review their contents for libel, slander, and inaccuracy of facts with the tribal attorney. Deadlines for receiving advertisement copy are set by editor and published in the newspaper.

**S6-110: Filing for More Than One Office Prohibited**

No person shall be a candidate for more than one office during any one election, nor may a tribal office holder seek another office except when the office holder's term expires contemporaneously with the election. Each candidate must specify which office is being sought; Chairman, Vice-Chairman, Secretary-Treasurer, Councilman 1 or Councilman 2.

**Chapter Two — Withdrawals****S6-201: Withdrawals**

Any candidate for office may withdraw a declaration of candidacy by filing a written notice of withdrawal with the Election Committee at any time not less than sixty (60) days prior to the election. The withdrawal notice shall contain the candidate's name, the office sought, and shall be notarized or sworn to before a person authorized to administer oaths. A timely withdrawal is final.

**S6-202: Procedure on Withdrawal**

If a candidate withdraws, the Election Committee shall post notices to that effect at all polling places and within the voting booths, and may line through or otherwise obliterate the candidate's name from the ballots. Any votes cast for a withdrawn candidate shall be rejected.

**Chapter Three — Challenges****S6-301: Kinds**

The certified slate may be challenged either because a candidacy was allegedly wrongfully certified or because a person's attempted filing was allegedly wrongfully rejected.

**S6-302: Who May Challenge**

Any candidate may challenge the eligibility of any other candidate for the same office. If only one candidate has filed for an office, any person on the voter list may challenge the eligibility of that candidate. Only the person whose filing is not accepted may challenge the non-acceptance.

**S6-303: How to Challenge**

A challenge must be initiated by filing a written petition with the Election Committee. Each petition shall state with particularity the reasons for the challenge.

**S6-304: Time to File**

A challenge must be filed within three (3) business days of the filing of the certification of slate.

**S6-305: Hearing**

Upon receiving a candidacy challenge, the Election Committee shall immediately deliver copies to the challenged candidate and all other candidates for that office. A hearing on the challenge must be held within five (5) days. The Election Committee must render a decision on the challenge within 72 hours of commencing a hearing. No formal pleadings are required. The Election Committee may subpoena witnesses and take testimony under oath. The challenger has the burden of proof.

**Chapter Four — Appeal****S6-401: Appeal**

Any proper party to a candidacy challenge aggrieved by the Election Committee decision may appeal to the Tribal Court.

**S6-402: Appeal Time**

An appeal must be filed with the Tribal Court on or before the expiration of two (2) business days following announcement of the Election Committee decision.

**S6-403: Relief**

The appellant shall have the burden of proof. The Tribal Court shall either:

- a. Affirm the Election Committee decision,
- b. Reverse the Election Committee decision, and, depending upon which is appropriate, add or strike a candidate's name from the slate certification.

**S6-404: Time for Decision**

If the Tribal Court has not acted before the 30th day preceding the election day, the Election Committee can conclusively presume that its decision was affirmed and proceed accordingly.

**ARTICLE VII.  
BALLOTS**

**S7-101: Candidate's Names**

The name of any candidate for office shall be printed on the official ballot as set forth in the declaration of candidacy without any prefix, suffix, or title. A nickname may be included if properly requested. Position on ballot will be determined by order of filing for a particular office. As soon as the candidates filing period closes and period for challenges expires without a timely challenge, the Election Committee will prepare a ballot. If a candidacy challenge is filed, the ballot will be prepared as soon as the challenge is resolved.

**S7-102: Unopposed Candidates.**

Any candidate who is unopposed for an office shall:

- a. Appear on the ballot with the designation "unopposed" printed next to his name, and
- b. On election day be deemed elected to that office.

**S7-103: Ballot Care**

Specific instructions to be the voter may be printed at the top of the ballot. Ballots shall not be numbered or show any other lettering or identifiable markings, unless such markings be on a perforated "tear-off" slip to be removed prior to placing the ballot in the ballot-box.

- a. Only one ballot shall be cast by each eligible voter.
- b. A ballot shall be cast only after the voter has signed the poll register unless voting by absentee ballot.
- c. Election Committee officials shall account for all "ballots."
- d. A ballot shall be issued to each eligible voter by mail or through distribution at the tribal offices by the Election Committee.

**ARTICLE VIII.  
ABSENTEE VOTING**

**S8-101: Eligibility**

Any voter can vote by absentee ballot.

**S8-102: Application**

Requests for absentee ballots must be in writing and include the correct mailing address and roll number of the person making the request.

**S8-103: When to Apply**

Requests to vote an absentee ballot must be made not less than twenty (20) days prior to the election.

**S8-104: Receiving Ballot and Absentee Voter List**

Ballots will be mailed immediately after final certification of slate and upon receipt of an appropriate and timely request. The Election Committee shall maintain an accurate written record ("Absentee Ballot List") of all ballots so issued, including the name, address and roll number of the voter to whom the absentee ballot was issued, and the date of the issue.

(continued page 8)

**S8-105: Voting**

Those voting by absentee ballot shall mark their ballots, seal them in an inner envelope, and see that the absentee ballot is timely delivered. Only the outer envelope shall have the voter's name, return address and roll number written upon it.

**S8-106: Delivering Completed Ballot**

Those wishing to vote by absentee ballot must see that their outer envelope with enclosed inner envelope and absentee ballot are delivered to the designated post office box not later than 10:00 a.m. of the last Saturday in June.

**S8-107: Handling**

All absentee ballots received by the Election Committee shall remain in a locked post office box provided for that purpose in the Tecumseh, Oklahoma Post Office until 10:00 a.m. on election day, at which time the Election Committee Chairman, or an election official designated by the Chairman, and at least one other election official shall:

- Receive the ballots from the post office,
- Personally transport them to the polling place,
- Deliver them immediately, still sealed, to the remaining members of the Election Committee,
- Deposit them unopened in a special locked ballot box, and
- Tabulate them when the polls close as hereinafter provided.

**S8-108: Procedure Mandatory**

No absentee ballot will be received at any time or by other means than provided for herein.

**ARTICLE IX  
CONDUCT OF ELECTIONS  
Chapter One — Voting**

**S9-101: Voting Period**

The polls shall be opened at each polling place from 7:00 a.m. until 2:00 p.m. Saturday the day of General Council meeting. Any voter in line at the polling place at 2:00 p.m. but unable to cast a ballot before 2:00 p.m. shall be allowed to cast a vote.

**S9-102: Voting**

All voting is by secret ballot. Upon being identified as being on the official voters' list and not having previously received a ballot, each prospective voter shall:

- Be handed an unused ballot by an election official,
- Sign his name on a voter register, kept for that purpose, to acknowledge receipt of the ballot,
- Vote in privacy, in a voting booth, by marking the box opposite the name of the candidate supported by the voter,
- Fold the ballot so the choice cannot be seen by others, and
- Personally deposit the ballot in the ballot box.

**S9-103: Voter Assistance**

The election officials may allow a voter to obtain the assistance of any person in casting a vote if the voter is physically unable to cast a ballot and assistance, without previous suggestion, is requested. The Election Committee shall decide whether assistance may be rendered which decision shall be final and unappealable.

**S9-104: Marking the Ballot**

A ballot shall show only the marking of the voter's choice and shall not show more choices than the election calls for. A person may choose not to vote for any candidate for a particular office. However, if a voter marks a ballot so that the vote is apparently for more than one candidate for a single office or for a candidate not properly listed, or bearing any other such material errors, the ballot will not be counted, but will be marked by official, and retained as hereinafter provided.

**S9-105: Mutilated Ballots**

If a voter mutilates a ballot or renders the ballot unusable another may be obtained, and the mutilated ballot shall be folded and marked "mutilated" in ink. Each member of the Election Committee on duty at that polling place shall sign below this marking and the mutilated ballot shall be placed in a large envelope marked "mutilated ballots". The envelope containing all mutilated ballots shall be placed in the ballot box at the end of the voting.

**S9-106: Unused Ballots**

Ballots unused at the end of the voting shall be tied together, marked "unused" in ink, signed by at least two election officials, and placed in the ballot box at the end of the voting.

**Chapter Two — Counting The Vote**

**S9-201: The Tally**

At the end of the voting, the absentee ballots, voter registers, and ballot boxes shall be transported to the counting room in the tribal office. Thereafter, the Election Committee shall:

- Unlock the ballot box(s),
- Remove the regular ballots one by one, and
- As each is removed, the clerks shall read off the names of the candidates marked thereupon.

**S9-202: Counting the Absentee Ballots**

After the count of the regular ballots, the Election Committee shall count the absentee ballots. Each outer envelope shall be opened, but the inner envelope shall remain unopened at that point. The Chairman shall then determine:

- Whether the person whose name is signed to the outer envelope and affidavit is a qualified voter,
- Whether the voter is on the absentee ballot list,
- Whether the voter has already signed the voter register to make sure the voter has not already voted either by another absentee ballot or in person.

**S9-203: Counting and Rejecting**

Any ballot not properly submitted in accordance with the instructions for absentee balloting or otherwise in violation of this ordinance will be rejected. Unless rejected, the sealed, inner envelope shall be dropped into the official absentee ballot box and remain there until the actual count of all absentee ballots is started. The absentee ballots shall then be counted in the same manner as regular ballots.

**S9-204: Observing Tally**

At least two election officials shall view each ballot, and each counter shall keep a separate tally of the votes cast. Each candidate may select a watcher, not a candidate, who shall not interfere with the tally process, but can observe and keep a separate record of the tally of the ballots.

**S9-205: Rejection of Ballots**

If, during the tallying of the votes, the members of the Election Committee are unable to determine from a ballot the choices of a voter, the ballot shall be rejected. A rejected ballot shall be marked "rejected" in ink. Each member of the Election Committee shall sign his name below this marking. Rejected ballots shall be kept together, and placed in the ballot box at the end of the tally.

**S9-206: Certified Abstract**

- At the close of the tally, the Election Committee members shall:
- Open the ballot boxes and display the empty box to all persons present to insure that no ballots are contained therein,
  - Determine the total vote cast including the absentee ballots for each candidate for each office,
  - Write down these totals, together with the number of rejected ballots, spoiled ballots, unused ballots and total ballots printed,
  - Sign the written totals as a certified abstract of the election results,
  - Read the certified abstract aloud to the public,
  - Deliver copies of the certified abstract to:

- The Business Committee,
- The Tribal Court Clerk, and
- The Election Committee files in the tribal Secretary's Office.

**S9-207: Recounts**

If the votes cast for two or more candidates (with the highest vote) is tied, or if the highest vote is larger than the next highest vote by less than 10% of the total vote cast for that office, the Election Committee shall immediately open the ballot box and recount the vote for that office on all the unmutated unrejected ballots, rejecting any which it is unable to determine the choice of the voter. The recounts shall continue until two consecutive counts agree, and a new abstract shall then be prepared and read aloud to the public.

**S9-208: Request for Recount**

Since the Election Ordinance provides for automatic recount of ballots, any request for recount of ballots must list the reasons therefore in writing and be submitted to the Election Committee Chairman, or his designated representative within two (2) working days after the election.

Such request must be accompanied by a non-refundable cashier's check of \$200.00 made payable to the Citizen Band Potawatomi Indian Tribe of Oklahoma. Said check shall be forwarded to the tribal Secretary-Treasurer to be credited against the cost of the recount. The Election Committee shall meet and decide within five (5) days of receipt of the notice whether or not such reasons listed in the request are sufficient to cause a recount of ballots. If no recount is made, the \$200.00 is refunded.

**S9-209: Run-Off Elections**

A candidate for membership on the Business Committee must receive the highest number of votes in order to be elected. If the abstract shows that the highest number of votes cast for two or more candidates for an office is tied, a run-off election shall be held within sixty (60) days after the general election. The Election Committee shall supervise the run-off election following the same rules and procedures followed in the general election. Subsequent run-off elections may be held in the same manner if necessary. As soon as some candidate has received a higher vote than any other candidate, no further run-off elections will be had.

**S9-210: Retention of Ballots**

Upon completion of the election and announcement of the certified abstract, the Election Committee shall lock all ballots and records in the ballot box and deposit the ballot box in the vault of the designated bank, to be held by said bank for safekeeping until final certification of the election results an installation of all officers. Only the Chairman and Secretary of the Election Committee shall have access to these records. After installation of all officers, the Election Committee shall return all ballots and election records to the tribal Secretary to be placed in permanent tribal records for a period of five (5) years. From and after the date of final installation of all elected officials and after the five-year period is completed, the tribal Secretary may remove the election ballots and records, except the final certification of successful candidates, and destroy them.

The final certification of election results entered by the Election Committee shall not be removed but shall be retained as a permanent public record.

**S9-211: Election Certification**

The Election Committee shall certify the election results for all uncontested offices immediately after the two (2) working day period for filing an election contest expires. If an election office is timely contested, then no certificate of election for contested office shall be issued until, if appropriate, after the election contest is finally decided.

**S9-212: Finality**

The Election Committee's certification of uncontested election results or the Election Committee's certification of the election results following an election contest provided for herein shall be final and unappealable.

**ARTICLE X.  
INSTALLMENT**

**S10-101: Installment**

In order to provide for an orderly transition of power, all newly-elected officers shown on the certificate of election shall be installed immediately following the election.

**S10-102: Effect of Installment**

Once an officer is installed, removal is only by impeachment, recall or some other procedure authorized by the tribal Constitution.

**S10-103: Incumbents**

Consistent with Article 12, Section 1 of the Tribal Constitution, the term of an incumbent office holder shall not expire until installation of his successor.

**ARTICLE XI.  
ELECTION CONTESTS  
Chapter One — Election Committee Review**

**S11-101: Who Can Contest**

Only a candidate for the disputed office may contest the election results for that office.

**S11-102: Grounds**

Only two (2) grounds may be asserted for contesting an election. The grounds are that the Election Committee erroneously counted or failed to count ballots, which failures were of such a magnitude that:

- Either the contestant is entitled to be elected to the office, or
- It is impossible to determine with mathematical certainty which candidate is entitled to be elected to the office.

**S11-103: When to Contest**

Any candidate desiring to contest a tribal election for an office must do so within two (2) business days after announcement of the certified abstract of election results.

**S11-104: How to Contest**

- A contest can only be initiated by:
- Timely filing with the Election Committee a verified statement setting forth the particular grounds for the contest, and
  - Depositing \$250 in cash with the Election Committee to cover costs of the hearing (if the contest is successful, the cash deposit shall be refunded).

**S11-105: Election Committee Hearing**

The Election Committee shall set a hearing of the contest no later than five (5) days after the contest is filed. Written notice of such hearing shall be mailed or delivered to each candidate for the office contested. Any party to the election protest and the Election Committee shall have the right to view the election ballots and records in the presence of the Election Committee Chairman in the tribal offices. Any party to the protest or a tribal member shall be entitled to copies of the ballots from the Court Clerk upon payment to said clerk of normal and customary charges. Said certified copies shall be received as evidence by the Election Committee in like manner as an original. Alternatively, the Election Committee, upon request of a party or on its own motion, may convene a hearing for any protested election at the Tribal Courthouse, Shawnee Indian Agency, for the purpose of reviewing the election materials. After hearing the proofs and allegations of the contestants, the Election Committee shall make factual findings and one of the following conclusions:

- That the contested election should be confirmed, or
- The contestant should be declared the winner of the election, or
- The contested election should be set aside and a new election held.



## Chapter Two — Appeal

**S11-201: Appeal**

Any proper party to an election contest aggrieved by the findings and decisions of the Election Committee may appeal to the Tribal Court.

**S11-202: Time**

An appeal must be filed within five (5) days of receipt of notification of the decision of the Election Committee.

**S11-203: Parties**

The Election Committee and the person whose election is challenged are indispensable parties to the appeal. Any other candidate for that office may intervene. The individual Election Committee members are not necessary or proper parties to such action. The tribal attorney shall represent the Election Committee.

**S11-204: Relief**

The Tribal Court whose decision is final may only:

- Confirm the Election Committee decision,
- Order a new election for the contested office, or
- Reverse the Election Committee decision and order the Election Committee to certify the election of the contestant to the office.

**S11-205: Standard**

Neither the Election Committee nor the Tribal Court shall invalidate any certified abstract of election results and order a new election for an office unless clear and convincing evidence shows that the person receiving the most votes for the contested office as shown on the certified abstract cannot be mathematically determined to be the clear winner.

ARTICLE XII.  
REFERENDUM**S12-101: General Council Resolutions**

Because they relate to claims or rights growing out of treaties only, all General Council Resolutions shall be voted on in a referendum vote.

**S12-102: Referenda Votes**

All referenda votes shall be handled in the same manner as that prescribed for casting tribal election ballots. All absentee ballots must be distributed at least 20 days prior to any General Council Meeting and received by the Election Committee by 10:00 a.m. on the day of any General Council Meeting. These ballots will be received for counting and counted on the day of the General Council Meeting and the results certified to the Business Committee. The issues to be voted on must receive a majority vote for adoption. Results of the vote will be published in the tribal newspaper.

**S12-103: Resolution Preparation**

Preparation of Resolutions for referendum vote shall be by the Business Committee or by provisions provided for under Article X of the Tribal Constitution.

ARTICLE XIII.  
SPECIAL ELECTIONS**S13-101: Election Board**

When a special election is properly called, the Business Committee by resolution shall establish an independent election board to conduct the special election.

**S13-102: Composition**

The independent election board shall have the same composition as that of the Election Committee provided for herein.

**S13-103: Powers of the Election Board**

The independent election board shall have the same powers and duties as set forth herein for the Election Committee and shall have such further powers as are necessary to carry out the duties imposed by the Tribal Constitution and By-Laws. Further, the independent election board will have the power to establish different time periods for filing, challenges, contests and appeals, but shall not have power to change the other substantive and procedural rules provided for herein including, by way of example only, the eligibility to vote and the eligibility and qualifications of a candidate.

ARTICLE XIV.  
VIOLATIONS**S14-101: Misdemeanor**

In addition to any other penalties (civil or criminal) provided by law, any person willfully violating the duties and obligations imposed by this ordinance is guilty of a misdemeanor and, upon conviction, may be punished up to the maximum allowed for misdemeanors.

**S14-102: Venue and Jurisdiction**

The venue and jurisdiction for all violations is exclusively in the Tribal Courts.

ARTICLE XV  
QUO WARRANTO**S15-101: What Is Quo Warranto**

Quo warranto is the name of the writ by which title to an office is resolved. It is not a substitute for or an alternate to the election challenges or appeals provided herein before.

**S15-102: Who May Seek**

Only a person claiming a better right to the office may bring a quo warranto action.

**S15-103: Who Is the Proper Party Defendant**

The only proper party defendant is the person who holds title to the office.

## Houston

(from page one)

Below: Museum curator B.J. Rowe provided numerous items for sale at the Houston Council. Middle: Adopted tribal member and Potawatomi historian Dr. David Ed-

munds entranced Houston attendees with anecdotes from the past. Bottom: Pictures are part of every family reunion!



## Pow Wow

from page one

surrounding area is provided for your information.

American Inn, 5501 N. Harrison,

Shawnee, (405) 273-2000

Cinderella Motor Hotel, 623

Kickapoo Spur, Shawnee, (405) 273-7010

Coachman Inn, I-40 & Highway 18, Shawnee, (405) 275-6720

Colonial Inn, 4800 N. Harrison, Shawnee, (405) 878-0120

Holiday Inn, I-40 & Highway 18,

Shawnee, (405) 273-3000

Value Inn, 4981 N. Harrison,

Shawnee, (405) 275-5310

Range Motel, 404 N. Rangeline,

Tecumseh, (405) 598-2133

Nobel Inn, Highway 177,

Shawnee, (405) 275-8430

Kickapoo Motel, 901 N.

Kickapoo, Shawnee, (405)

275-1847

Holiday Harbor Best Western,

I-40 & 9A, Shawnee, (405)

273-6231

# Potawatomi scrapbook

**Editor's Note:** The following is excerpted from William H. Keating's "Narrative of an Expedition to the Source of St. Peter's River," Vol. I, published in Philadelphia, date unknown.

The expedition was as kindly treated as they could have wished, by the gentlemen attached to the Indian Department at this place. General Tipton, (the present Indian Agent) and Mr. Hays, (the late Agent) afforded them all the facilities in their power; and to Mr. Kercheval, the sub-agent, they are under great obligations for the information which his long experience of the Indians, and his acquaintance with their language enabled him to communicate. In order to afford to the party an opportunity of obtaining the best information, General Tipton sent for one of the principal chiefs in that vicinity, with whom they conversed for two days.

(The following interview was conducted at Fort Wayne, Indiana in 1823.) The name of this man is Me-te-a. He was represented to us as being the greatest chief of the nation; we had, however, an opportunity of ascertaining afterwards, that he is not the principal chief, but that he has, by his talents as a warrior, and his eloquence as an orator, obtained considerable influence in the councils of his nation. He may be considered as a partisan, who, by his military achievements, has secured to himself the command of an independent tribe. He resides on the St. Joseph, about nine miles above Fort Wayne, at an Indian village called Mus-kwa-wa-sepe-o-tan (town of the old red wood creek). Being a chief of distinction, he came accompanied by his brother; as his rank required that he should be assisted by someone to light up his pipe, and perform such other duties as always devolve upon attendants.

Metea appears to be a man of about forty or forty-five years of age; he is a full-blooded Potawatomi; his stature is about six feet; he has a forbidding aspect, by no means deficient in dignity; his features are strongly marked and expressive of a haughty and tyrannical disposition; his complexion is dark, like most of the Potawatomis we met with, he is characterized by a low, aquiline, and well-shaped nose; his eyes are small, elongated, and black; they are not set widely apart; his forehead is low and receding; the facial angle amounts to about 80 degrees.

His hair is black and indicates a slight tendency to curl; his cheekbones are remarkably high and prominent, even for those of an Indian; they are not, however, angular, but present very distinctly the rounded appearance which distinguishes the aboriginal American from the Asiatic; his mouth is large, the upper lip prominent; there is something unpleasant in his looks, owing to his opening one of his eyes wider than the other, and a scar which he has upon the wing of his nostril. On first inspection, his countenance would be considered as expressive of defiance and impetuous daring, but upon closer scrutiny, it is found rather to announce obstinate constancy of purpose, and sullen fortitude. We behold in him all the characteristics of the Indian warrior in perfection. If ever the expression of pity or of the kinder affections belonged to his countenance, it has been driven away by the scenes of bloodshed and cruelty through which he has passed.

His dress was old and somewhat dirty, but appeared to have been arranged upon his person with no small degree of care; it consisted of leather leggings buttoned on the outside, a breech-cloth of blue broadcloth, and a short checkered shirt over it; the whole was covered with a blanket, which was secured around his waist with a belt, and hung not ungracefully from his shoulders; generally concealing his right arm, which is rendered useless and somewhat withered, from a wound received during the late war, when he attacked with a small party of Indians, the force that was advancing to the relief of Fort Wayne. His face was carefully painted with vermilion round his left eye. Four feathers, colored without taste, hung behind him secured to a string, which was tied to a lock of his hair. In our second interview with him, he wore a red and white feather in his head, that was covered with other ornaments equally deficient in taste. Mr. Seymour took a likeness of him, which was considered a very striking one by all who knew Metea.

The chief was accompanied by his brother, who is much younger and resembles him, but whose features indicate a more amiable and interesting disposition. We observed, that during the interview, the latter treated Metea with much respect, always preparing and lighting his pipe, and never interfering in the conversation, unless when addressed by the chief. On entering the room where the gentlemen of the party were, Metea shook hands with the agent, but took no notice of the rest of the company, until General Tipton had explained to him, through his interpreter, the nature of the expedition; the objects of his great father, the President, in sending it among the Indians; and the information which would be expected from him now; he informed him likewise that his time and trouble would be suitably rewarded. The chief then rose from his seat, shook hands with all who were present, told them that he would very willingly reply to all of their questions, but according to usage, he was bound to repeat to his nation all the questions that would be asked, and the replies which he would make; that there were certain points, however, on which he could give no information, without having first obtained the formal consent of his community; that on those subjects he would remain silent, while to all others he would reply with cheerfulness, and that after they should have concluded their inquiries, he would likewise ask them some questions, upon points which he thought concerned his nation, and to which he trusted they would in like manner reply. He then resumed his seat, and answered with much intelligence, and with a remarkable degree of patience, all the questions

which were asked of him.

Their (the Potawatomi) notions of religion appear to be of the most simple kind; they believe in the existence of an only God, whom they term Kasha-ma-ne-to, or, Great Spirit. Kasha means great, and Maneto, an irresistible almighty being. The epithet of Kasha is never applied to any other word, but as connected with the Supreme Being. It would be highly indecorous to apply it to a house, a horse, or any other visible object. Yet it is, in a few instances, applied to a good man, in order to give more force to the expression, by connecting his good qualities with those which they ascribe to the Great Spirit. They recognize also an Evil Spirit, whom they call Mat-cha-ma-ne-to, (from matcha, which signifies bad). This unfavorable epithet is not restricted in its application, but is extended to all unpleasant or disagreeable objects. They consider themselves indebted to the Good Spirit for the warm winds from the south, while the evil one sends the cold winds and storms of the north. The Matchamaneto resides in the cold regions of the north, where the sun never shines. The Kashamaneto, on the contrary, dwells at the "mid-day-sun's place." Their worship appears to be principally addressed to the Evil Spirit, whom they think it expedient to propitiate; the good one needing no prayers, for his natural goodness will always induce him to assist and protect man without being reminded of it by his petitions; neither do they believe that their prayers to the Evil Spirit can in any manner displease the Good. In certain cases, however, as when afflicted with disease, or when impelled to it in a dream, they will offer a sacrifice of living animals to the Kashamaneto. This is generally done at the suggestion of one of the chiefs or leaders, who calls all of the warriors together, explains to them his views, and appoints one of them to go in search of a buck, to another he commits the killing of a raccoon, to a third he allots some other animal to be killed; and when they have been successful in their respective hunts, they meet, and fasten the first buck which they kill, upon a high pole, and leave it in this situation, so that it may serve as a sacrifice to the Great Spirit. Any other animal would answer as well as a buck. Upon the remainder of the chase they feast. After having boiled the animal, they partake of it in the name of the Great Spirit.

The object of these sacrifices is to obtain luck in their pursuits, whether of hunting or fighting; these feasts are generally accompanied by prayers, dancing, song, etc. The only period when they have regular sacrifices is during the winter and spring of the year; at which time many of the warriors give feasts; each selects the time that suits him best, and invites such guests as he thinks proper. Having assembled them all, he rises, takes a sort of tambourine, formed by fastening a piece of skin or parchment upon a frame, he beats upon this and addresses himself to the divinity, accompanying his invocation by many violent gestures. They have no set form of prayer; when he has concluded, he resumes his seat, hands over the tambourine to another, who proceeds in the same manner. They have regular songs, which they sing together on such occasions. No other music is ever used but that of the tambourine.



Metea, "the Sulker"

(continued page 11)



# For your information

Education assistance

## COLLEGE PROGRAMS

### Yale University

Five applicants will be accepted as fellows to obtain a Masters degree in Public and Private Management to assist economic planning on Indian reservations.

Contact: Jean Walking Eagle, Falmouth, VA (703) 371-5616, Deadline: March 21, 1986.

### Oklahoma State University

Psychology training for Native American Indians. Must have Bachelors degree. Financial Aid Available through O.S.U.

Contact: Brenda Heredia, Coordinator, Diversified Students Program, Psychology Department, North Murray Hall, Oklahoma State University, Stillwater, OK 74978. (405) 624-6027

### Colorado State University

Native American Student Services.

Contact: Francis Becenti, 317 Student Services Building (303) 491-7689.

## INTERNSHIPS

### Smithsonian Institute

Research and Internship appointments to Native American Indians. Internships allowing individuals to join ongoing museum project in history, art or science related to American Indian subject, for up to three months. Independent research or museum projects for up to six months.

Contact: Robert W. Rubinoff, Smithsonian Institute Office of Fellowships, L'Enfant Plaza Suite 3300, Washington, D.C. 20560 (202)

287-3271. Deadline for First Appointment: March 1, 1986.

### Student Conservation Association, Inc.

Field experience to gain greater insight into and respect for the natural cultural heritage of our land.

Contact: Jonathan Satz, The Student Conservation Association Inc., P.O. Box 550, Charlestown, New Hampshire 03603. (603) 826-5206 or 5741.

## CAREER OPPORTUNITIES

### Minorities in the Newspaper Business

Offers a brochure about pursuing job careers.

Will forward interested students' names to media organizations hiring minorities.

Contact: Minorities in the Newspaper Business, American Newspaper Publishers Association, The Newspaper Center, Box 17407 Dulles Airport, Washington, D.C. 20041.

## CONVENTIONS

### Enhancing Opportunities for Indians in Health Professions

To identify and discuss those major problems both Cultural and educational, that confront Indian Students at various levels of education. To propose strategies that will address these problems. To improve communications for Indian Students in Health Profession tracks.

Contact: John E. Denver Jr. Ph.D, Fort Lewis College, Durango, CO 81301, (303) 247-7995.

Will be held May 24, 25 and 26 on campus.

### National Indian Education Association

"Leadership for the future" — Meets November 21-24 in Reno, Nevada.

Contact: Rose Robinson, (202) 638-7066, Minneapolis or Sylvia McCloud, (702) 826-7466, Reno.

# Scrapbook (continued)

Metea told us that the Potawatomis thought that they had always existed in the neighborhood of Lake Michigan; that the first man and woman had been made by the Great Spirit. God sowed the seed and the men sprung up. When called upon to explain what he meant by this, he gave to understand that he had used the language in a figurative point of view, and as a parable. Their tradition at first mentioned but one original couple, the parents of the red people, from whom they believed themselves to have descended. But when they became acquainted with the different races of men, they supposed a couple of white and another of black, had likewise been created by the Great Spirit, and that these had given rise to the white and black people whom they had seen since, but he had not troubled himself much with thinking on this subject. Soon after the white men came among them, they were told that, far to the setting sun, there was a race of people whose features and complexions resembled theirs. This had led them to think upon and discuss this matter frequently among themselves; they had often inquired from other nations whence they came, but they found strong reasons to adhere to their old traditions, that the land on which they now resided was that upon which the Great Spirit had first placed them. Metea has always been of the opinion that there is but one God, who is a Supreme Being, but that he has made a Spirit or God to be under him, whose special duty it is to take charge of the Indians. This he thought to be the common opinion of all the Indians whom he knew. This inferior Deity stood to the Supreme Being in the same relations that the red man stands to the white. The existence of a Bad Spirit is considered as proved by the circumstance of there being bad men, for a Good Spirit could not have made any thing that was evil.

When questioned as to his opinion of a future life, and the immortality of the soul, he unhesitatingly replied that he had heard the white men talk of those things, but had no belief whatever in them. He thought that after death both body and spirit decayed and disappeared; nor would he at all acknowledge a belief in the doctrine which he had heard asserted by the interpreter, as generally entertained by the Indians, that the spirits of the departed returned after death to the Master of Life. In reply to this question he made use of a strong expression, "as a dog dies, so man dies - the dog rots after death, so does man decay after he has ceased to live." Being asked if it was true that they placed provisions near the dead, both at the time of death and afterwards, and if true, wherefore this was done, if both spirit and body decayed together? He replied that this custom really prevailed, but he knew of no other foundation for it, than a dream of one of their ancestors, that a departed friend had appeared to him, and told him he was hungry, which induced him to take provisions to the grave of that man - he knew of no other cause for it. We felt some anxiety to obtain a more satisfactory answer from Metea on this point, as we knew that at the funeral of a nephew of his, he had once expressed himself thus in the

presence of a Mrs. Hackley, "His spirit has fled upon a long journey, and you must give him provisions that he may feed upon during his journey." Although all of our attempts at obtaining a different answer from Metea proved abortive, we incline to the opinion that the doctrine of the immortality of the soul, and of a future state of reward and punishment, is generally entertained by them, and that it probably pre-existed to their intercourse with the white man. Our opinion does not merely rest upon the general prevalence of this belief among all those who have made the least advance above the lowest state of barbarism, but upon the uniform opinion on this subject, expressed to us by those who were most conversant with Indian manners, and who had enjoyed the best opportunities of becoming acquainted with them.

From Mr. Barron we heard that they generally admitted the existence of a future life, of which, however, they entertained very confused ideas, believing for the most part that the spirits of those who had lived a good life, went to a country where they could pursue without fatigue their favorite occupation of hunting, where animals would be plenty and fat.

Not so with the spirits of the bad; theirs would be a country barren and nearly destitute of animals, where the chase would become a painful and unprofitable occupation. At any rate, they hold that their existence is at the disposal of the Great Master of Life.

It is impossible in seeing them at present, not to feel convinced that the time for correct information has passed away; they have imbibed from the missionaries so many notions which certainly did not belong to them originally, and the crafty policies of their chiefs to counteract the effect of their intercourse with the white men, has raised so many idle and false traditions, that it is difficult to distinguish the genuine from the false doctrines attributed to these nations in their original state. Of the many interesting customs, which according to their traditions, were formerly prevalent among them, the dereliction of none is more to be regretted than of that which accompanied their marriage ceremony. Their intermarriages with other nations have become so frequent, and the demoralizing tendency of their intercourse with the traders has been so great, that it has led them to neglect practices which were recommended to them by a venerable antiquity.

# Support the HowNiKan!



## D.C. Trip

(from page one)

Clockwise from left: Business Committee members met with DAC, International; Secretary Peltier and Chairman John Barrett at the Assistant Secretary of Interior's office; Doyle Owens, Kenneth Peltier, Bob Davis, Wes Watkin's assistant Charles Cooper, and John Barrett; Francis Levier, John Barrett, Doyle Owens, Sen. Boren's assistant David Cox and Bob Davis; cover picture - Kenneth Peltier, Ben Cotten of the Washington law firm of Cotten, Day and Doyle, John Barrett and Francis Levier at the Department of Interior.



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Cost of promotion is paid for by manufacturer.